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I.—WORDS OF SPEAKING AND SAYING IN THE INDO-EUROPEAN LANGUAGES.

[CONCLUDED FROM A. J. P. XXXVI 18.]

SECOND PAPER.

II. FROM 'POINT OUT', 'MAKE CLEAR', 'MAKE KNOWN'.

23. Lat. *dīco*.—The original meaning of the root is 'point out' as in Skt. *diṣ-*, Grk. *δείκνυμι*, and Ger. *zeigen*, and this is still apparent in Lat. *indīco* 'point out, show', and *index* 'forefinger, sign', etc. In Sanskrit several of the compounds are specialized to 'point out in words' that is 'announce, proclaim, tell'; Grk. *δείκνυμι* is occasionally 'explain, tell'; and Goth. *ga-teihan* is used exclusively in the sense of 'announce, tell', translating Grk. *ἀπαγγέλλω*, etc. It is simply the climax of such a development¹ that is characteristic of Italic, where *dīco* is the regular verb of saying in the Oscan-Umbrian dialects (e. g.

¹ Many legal expressions have arisen naturally from 'point out', as Lat. *iūdex*, *vinde*x, *dicis causa*, etc., OHG. *zīhan* 'accuse', Grk. *δικη*, originally 'direction', whence 'way, custom' (as often in Homer), then 'right way, right, law, judgment', and in post-Homeric times regularly 'legal action' (cf. Skt. *diṣ-* 'direction' and also 'way, manner' and 'precept, rule'). But I see no reason to assume, with Bréal, *Rev. des études grec.* XIV, p. 115 and Meillet, *l'année sociologique* IX, p. 32, that *dīco* itself belonged specifically to legal terminology before coming to mean 'say'. The legal use of some of its cognates no more proves that *dīco* was once a strictly legal term than does the legal use of *δικη*, which clearly grew up in the historical period, prove that *δείκνυμι* was so used. And such an intermediate stage in the development of 'point out' to 'announce', 'state formally' and of this to simple 'say' is entirely unnecessary.

O. *deicum* 'dicere', U. *deitu* 'dicito') as well as in Latin, and has persisted as such in all the Romance languages.

24. Russ. *skazat'*, etc.—The regular verb of 'saying' in Russian, *skazat'*, corresponds to OBulg. *sŭ-kazati* 'announce, explain, relate', etc., this being a compound of *kazati* 'point out, show'. The simple verb also has come to mean 'say' in Little Russian (*kazáty*), Bulgarian (*kázvam*), and Serbo-Croatian (*kázati*).¹

The meaning 'point out, show' comes from 'make clear', as is shown by such cognates as Skt. *kāṣ-* 'shine', *caḥṣas* 'brightness', *caḥṣ-* 'appear' and 'see' and with various prepositions 'announce, tell, speak to', etc. For the development in meaning compare also Lat. *dē-clāro* used of a public announcement and our wider use of *declare* for any emphatic statement.

25. Grk. *φημί*, Lat. *fāri*, etc.—In Homer *φημί* is the commonest verb of 'saying', but also often emphatic 'assert, affirm' (hence sometimes, without the notion of expression to others, 'assure oneself, believe'). In Attic, where *λέγω* had

I do not of course question the correctness or importance of the principle which Meillet is appropriately emphasizing in a sociological journal, namely that changes in meaning often originate in particular social and economic circles, in the language of the army, the law, religion, and of special trades, and spread from there. But if this point of view has often been too much neglected, there is also some danger of overstraining it. Many changes in meaning are equally easy and natural in all social strata, and cannot be safely attributed to any one of these, except on the basis of unmistakable evidence that the new meaning actually appeared first in this one. I am not convinced that any one of the three verbs of 'saying' which Meillet mentions (p. 32), namely Lat. *dico*, Russ. *skazat'* (no. 24), and Alb. *thom*, etc. (no. 30) gained this meaning exclusively in legal or religious terminology.

¹The verb has also come to mean 'admonish, command' and 'preach', especially in Bohemian and Polish. I regard this as a collateral development, of which that to 'say' is independent. Otherwise apparently Meillet, *op. cit.*, p. 32, who states that the earliest recorded sense of Russ. *skazat'* is 'preach'; and in this connection one may recall Bréal's statement, *op. cit.*, p. 114, that in certain French dialects it is said of the infant just beginning to speak that it "apprend à prêcher". But the change from 'make clear' through 'announce, declare' to simple 'say' is so easy that there is no occasion to assume the more specific 'preach' as an intermediate stage in the Slavic development. If preach is the earliest recorded meaning of Russ. *skazat'* this may well be accidental, due to the religious character of the earliest documents.

become the regular verb of 'saying', $\phi\eta\mu\acute{\iota}$ is virtually restricted to the emphatic use 'affirm', etc., or to parenthetical phrases like $\acute{\epsilon}\phi\eta$ 'said he'.¹ In Latin, $f\bar{a}r\bar{i}$ 'speak' is mostly confined to the poets, being commonly replaced by *loquor* (but cf. Osc. *fatium* 'loqui', which, like Lat. *fateor*, is derived from an old participle **fato-*), upon which however it was avenged through its derivative *fābula*, whence the colloquial *fābulor*, Span. *hablar*, etc. (see no. 54). A corresponding Slavic verb *bajati* is used in Russian dialects and elsewhere in the sense of 'speak, talk, chat', etc. (cf. Berneker, Slav. Et. Wtb. s. v.). Cf. also Arm. *ban* 'word' and *bay* 'word'.

All these are from a root *bhā-*, and there is no occasion to doubt the old identification of this with Skt. *bhā-* 'shine'² and the ultimate connection with Grk. $\phi\alpha\acute{\iota}\nu\omega$ (see no. 26). The semantic development 'make clear, declare, affirm, say' (cf. also no. 24) is especially supported by the Greek uses, and the shift from 'say' to 'speak' in Latin and Slavic causes no difficulty (see above, p. 5).

26. Skt. *bhan-*, etc.—Ved. *bhan-* 'speak, say', in later Sanskrit *bhaṇ-* with Prakrit form, has furnished the regular verb of 'saying' in Mahratti, *mhaṇanem*, and in the Gypsy dialects, *phen*, *pen*, with the regular change of sonant to surd (cf. *phuv* *puv* 'earth' = Skt. *bhūmi-*), which is one of the characteristics common to Gypsy and Paiçāci-Prakrit (cf. Pischel, Gram. d. Prakrit-Sprachen, p. 28, Grierson, JAOS. XXIX, 234). With Skt. *bhan-* belongs OE., OHG. *bannan* 'call, summon, order'. The root is to be identified with that of Grk. $\phi\alpha\acute{\iota}\nu\omega$, and ultimately connected with *bhā-* (see no. 25, with footnote 2). The semantic relations are the same, only with inverse results for Greek and Sanskrit.

¹ In $\phi\omega\nu\eta$, though related to $\phi\eta\mu\acute{\iota}$, the physical character of speech, the sound of the voice, is the dominant notion. Hence the use of $\phi\omega\nu\acute{\epsilon}\omega$ for 'speak' in the poets (cf. also its use in Cretan, 'affirm, bear witness') is more analogous to that of $\alpha\upsilon\delta\acute{\alpha}\omega$ and other verbs in our group I.

² Prellwitz, BzB. XXII, 76 ff. argues that Skt. *bhā-* 'shine' represents an IE. *bhē-* and has nothing to do with the root of $\phi\eta\mu\acute{\iota}$, etc.; and in this he has been followed by Walde, Lat. Et. Wtb.² s. v. *fābula*, Berneker, Slav. Et. Wtb. s. v. *bajō*, and Falk-Torp, Fick III⁴, p. 256. I have not been convinced, and am glad to see that Per Persson, Bei-träge zur idg. Wortforschung 117, 569, disputes Prellwitz's arguments and emphatically maintains the old identification.

27. Eng. *say*, Germ. *sagen*, Lith. *sakýti*, etc.—Eng. *say* is representative of what is the regular verb of ‘saying’ in all the existing Germanic languages, e. g. Germ. *sagen*, Dutch *zeggan*, Swed. *säga*, Dan. *sige*, Icel. *saga*, and has been in common use from the earliest period, at least in West and North Germanic, e. g. OE. *secgan*, OHG. *sagēn*, OS. *seggian*, ON. *segja* (but in Gothic only *quiþan*, no. 67). In Lithuanian *sakýti*¹ is the regular verb of ‘saying’, likewise in Lettic the corresponding *sazit*. But in Germanic and Lithuanian this verb has gained its present dominant position in part within the historical period at the expense of other verbs, from which it was often distinguished by more emphatic force, as well as by a looser relation to the *form* of the content. It was most certain to be preferred for that ‘say’ for which we might substitute *declare*, *announce*, *assert*, *command*, or, more generally, *tell*. It retained this force most clearly with direct quotations, where its present general use represents the last stage of its development. Cf. above, p. 3, and footnotes to nos. 5, 67.

Cognates with similar meaning have survived in other languages, but as poetical words, or restricted to certain special uses, or in isolated forms, e. g. Grk. *ἐννεπε, ἐνισπείν*, Lat. *insequere* (*insece*), Umbr. *prusikurent* ‘pronuntiaverint’, Lat. *inquam* (probably), Welsh *hepp* ‘inquit’, OIr. *insce* ‘word, saying’, etc. (cf. Walde, Lat. Et. Wtb.² s. v. *inquam*).

Opinions differ as to the relations between this 1) *sequ-* ‘say’ 2), *sequ-* ‘point out’ (OBulg. *sočiti* Lat. *signum*, etc.), 3) *sequ-* ‘see’ (Goth. *saihran*, etc.), 4) *sequ-* ‘follow’ (Skt. *sac-*, Grk. *ἐπομαι*, Lat. *sequor*, etc.). Some combine 1) with 2), and 3) with 4), e. g. Kluge and still Falk-Torp, though with a query for 3) and 4). Others combine 1), 2) and 3), e. g. Brugmann, IF. XII, 29, who for the transition of ‘see’ to ‘say’ compares the frequent application to speech (and writing) of Ger. *bemerken* and especially *Bemerkung* (one may add the corresponding use of Eng. *observe*, *observation*, *notice*, *remark*, etc.), and the partial or complete shift from ‘point out’ to ‘say’ in Ger. *anweisen*, Lat. *dico*, and the like. A striking example of the change from ‘see’ to ‘show’ is seen in Eng. *show* contrasted with OE. *scēawian* ‘see, look’,

¹ Besides *sakýti*, pres. *sakaũ*, there is a rare form *sèkti*, pres. *sekũ*, of the same meaning. Cf. Schulze, KZ. XLV, 288, and Osten-Sacken, IF. XXXIII, 219.

Ger. *schauen*. Wood, Pub. Mod. Lang. Ass. XIV, 323, holds, that 1), 2), 3), and 4) are all connected and derives the meaning 'follow' from 'point out' through 'show, guide, attend'. Whether he is correct in this complete identification of the forms of *sequ-*, as I think probable, and also in deriving 'see' from 'point out' instead of conversely, of which I am more doubtful, need not concern us here. For the derivation of 'say' from 'point out' is common to all the views quoted.

28. Pol. *powiedzieć*, Boh. *pověděti*, etc.—From OBulg. *věděti* 'known', cognate with Grk. *oīda*, etc., is formed *po-věděti* 'make known, inform, relate', with iterative *po-vědati*. (Cf. the Skt. causative *vedaya-* 'make known, tell.') The corresponding forms have become the usual expressions for 'say, tell', in Polish (*powiedzieć*, *powiadać*), Bohemian (*po-věděti*, *povidati*), Slovakian (*povedat'*) and Wendish (LWend. *powjedaś*). A similar development, though not leading quite to a true verb of 'saying', is seen in Grk. *φράζω*, originally 'make intelligible' (cf. *φραδής* 'wise', *ἀφραδής* 'senseless'), in Homer 'show', later more freely 'disclose, tell'.

III. FROM 'ARRANGE', 'ORDER', 'MAKE SUITABLE', MAKE STRAIGHT', 'PUT IN PLACE', 'MAKE', 'JOIN', 'WEAVE'.

29. OBulg. *rešti*, etc.—What was undoubtedly the general Slavic verb of 'saying' is that represented by OBulg. *rešti* (pres. *reką*), Serbo-Croat. *reći*, Slov. *reči*, Boh. *řici*, Sorb. *rjec*, Pol. *rzec*, Polabian *reçt*, all meaning 'say'. But it has been wholly displaced in this use in Russian and Bulgarian, is virtually obsolete in Polish and Sorbian, and even in Bohemian, Serbo-Croatian, and Slovenian, where it has been most persistent, it is now, at least in the first two, characteristic of the literary language or more formal speech, rather than colloquial.

It is to be connected with Skt. *rac-* (*racáyati*) 'arrange, prepare, make', Goth. *rahnjan* 'reckon'¹. Tocharian *rake*, *reke* 'word' is very probably also from the same root.²

¹ So Uhlenbeck, Altind. Et. Wtb., Falk-Torp. Fick III⁴, 335, Feist, Got. Et. Wtb. Walde, Lat. Et. Wtb.² s. v. *racco*, connects the Slavic verb rather with Lith. *rekti* 'howl', according to which it would belong in our group I. But this is far less likely, both on formal and semantic grounds. Cf. above, p. 4, and now Osten-Sacken, IF. XXXIII, 250.

² So Pischel, Ber. Berl. Akad. 1908, 933. Otherwise Grierson, Jour. As., Ser, 10, No. 19 (1912), 344.

30. OPers. *θah-*, Alb. *θom*.—In the Old Persian inscriptions *θah-* is constantly employed to introduce direct quotations, as *θātiy Dārayavahuš xšāyaθiya* 'says' Darius the king', *avaθā aθaha* 'thus he said', and in numerous other phrases in which 'say' is its most natural translation, e. g. *kaščiy naiy adaršnauš čiščiy θastanaiy pariγ Gaumātam* 'no one dared say anything about Gaumata', *tyašām adam aθaham ava akunavan* 'what I said to them (i. e. told them, commanded them) that they did'.¹

In Albanian *θom* is the regular verb of saying. The universally recognized cognates of OPers. *θah-* and Alb. *θom* are, apart from Avest. *sqh* (see footnote 1), Skt. *çāṁs-* 'say in a loud or solemn voice, recite, praise, declare', etc., and Lat. *cēnseo*, to which some add Grk. *κόσμος*. The phonetic agreement is perfect in spite of appearances.² The semantic relations are less clear, and indeed Thurneysen, Thesaurus s. v. *cēnseo*, remarks, pessimistically, that this is connected with the Indo-Iranian forms "similitudine sonorum magis quam sig-

¹ Such has been the usual understanding of the word, and is, I think, the correct one. Bartholomae, however, Altiran. Wtb. 1578, in treating of OPers. *θah-* together with the corresponding Avest. *sqh-*, gives 'pronuntiare' as their common meaning and quotes the Old Persian examples under the subheads 'verkunden, kund tun, bekannt geben' and 'befehlen' (in passive also 'genannt werden'), never as simply 'sagen'. It is undoubtedly true of the Avestan form that its force is 'declare, announce, recite', etc., more formal than 'say'. It is used with no such freedom as *vač-* and *mrū* (nos. 2, 18), and never to introduce a direct quotation. (The noun *sanha-* is sometimes simply 'word, saying', and so regularly Mod. Pers. *suxun*.) It is possible, of course, that something of this more formal character persists in the OPers. *θah-*; and especially when its subject is the king, as is most often the case, the meaning 'proclaim, declare' or 'order' may seem particularly appropriate. But taking into account all the occurrences, and noting that the translation 'say' or 'tell' (once pass. *θahyāmahy* 'we are called'; cf. the identical use of Avest. *vač-*, Bartholomae, op. cit., 1331) is adequate for all, and, further, its contrast to Avest. *sqh-* in frequency and in the fact that no other word occurs introducing a direct quotation (*vač-* does not occur in Old Persian), I can see no reason to believe that the word itself means anything more than 'say', with such nuances in various contexts as are usual in verbs of 'saying'.

² In both Old Persian and Albanian the IE. palatal *k̑* regularly undergoes a development similar to that of the palatalized Lat. *c* in Spanish. Hence the initial *θ*.

nificationis". The prevailing opinion is that the essential force of the root was 'say in a solemn and authoritative manner, pronounce formally', about as in Sanskrit, and that Lat. *censeo* meant first 'pronounce officially' either the rating of a citizen, whence the technical 'rate', or the decision of an official body like the senate, whence the usual 'judge, think'.¹ Even of those who have supported the connection of Grk. *κόσμος*,² only Brugmann has plainly drawn the conclusion that the force of 'announcing', in what he also regards as the usual content of the root, might be a secondary element;³ and no one seems to allow this suggestion any bearing on the interpretation of the Latin uses.⁴ Furthermore Brugmann now favors a different connection for *κόσμος*.⁵

I am convinced of the connection of Grk. *κόσμος* and that the notion of orderly arrangement is the original one; further, that the Latin uses have come from this without the intervention of 'announce, pronounce', etc., so that the application to speech is not only secondary but peculiar to Indo-Iranian and Albanian. That is, I believe the semantic history of the group to be somewhat as follows: the original meaning 'put in order, arrange' is preserved in the derivative Grk. *κόσμος* (from **κονσ-μο-ς*), which means properly 'order', as usually in Homer (Hom. *κοσμέω* always 'order, arrange'), whence 'ornament' (cf. the connection of Lat. *orno*, *-āre* with *ordo*)

¹ Cf. Walde, Lat. Et. Wtb.² s. v. *censeo* and especially Meillet, Bulletin de la société de linguistique 1909, p. CVI.

² Fröhde, KZ. XXIII, 311, Zupitza, Gutturalen 109, Brugmann, Idg. Distributiva 19, Walde, Lat. Et. Wtb.² s. v. *censeo*, Boisacq, Dict. étym. de la langue grecque s. v. *κόσμος*.

³ Brugmann, Idg. Distributiva 19, remarks of Lat. *censeo*, Skt. *ṣaṁs-*, etc.: "Der Begriffskern dieser Verba war 'nach einer bestimmten Massgabe und Ordnung, autoritativ kundtun', and da zu dieser Wurzel auch griech. *κόσμος*, Ordnung, Schmuck, Welt' aus **κονσ-μο-ς* zu ziehen ist, . . . so dürfte das Begriffselement des Kundtuns und der mündlichen Äusserung, wie in ähnlichen Fällen, erst sekundär hinzugekommen sein". Boisacq, loc. cit., quotes only the first part of this statement, and apparently regards the Greek use as secondary, since he speaks of "i. e. *ḱens-* 'annoncer avec autorité, dire de façon solennelle'".

⁴ Cf. Walde, Lat. Et. Wtb.² s. v. *censeo*.

⁵ Brugmann, IF. XXVIII, 358.

or (orderly) 'universe', and in Crete designates the chief governing body.¹

In Italy 'arrange in order' came to have as its dominant element the notion 'assign a person or thing to the proper rank or position'. Hence the technical use of Lat. *cēnseo* 'rank, rate' in the taking of the census,² and also its application to the estimate or judgement of an official body like the senate, whence it came to be used freely of the opinion of an individual, simply 'judge, believe, think'. The fact that *cēnseo* may be followed by a direct quotation of the official judgement reached, so that we may translate, 'express judgement, decree', is no ground for assuming that this is an antecedent use, any more than it would be in the case of Eng. *resolve* (as follows), *decree*, Grk. *ἔδοξε* or dialectic *ἔαδε* 'was voted' (as follows), or hundreds of like instances. Note, as especially pertinent, the present prevailing use of Eng. *order* as equivalent to *command*.

In Indo-Iranian 'put in order' definitely absorbed from certain contexts the added notion of 'by word of mouth', so that this became an integral part of the concept, as 'express in due form', whence the formal 'recite, announce, etc.' of Sanskrit and Avestan, and the freer use in Old Persian. The development in Albanian must have been similar.

31. Russ. Ch. Sl. *kl'uditi* 'λέγειν, ὁμιλεῖν' is from *kl'ud'* 'propriety, order, beauty'. Cf. Berneker, Slav. Et. Wtb. 527.

32. Sogdian *fra-mā*.—Avestan *fra-mā*, from *mā*- 'measure', means 'order, command', likewise the noun OPers. *framānā* 'command', Mod. Pers. *farmān* (whence the familiar Turkish *firman*). In Sogdian the verb has come to mean 'declare authoritatively' and simply 'say': e. g. in the Chris-

¹ So in the earlier Cretan inscriptions; only later used of a member of this body, with plural *κόσμοι*. See the glossary in my Greek Dialects.

² This is the use which is common to the Oscan forms also, as *censaum* 'take the census', *ancensto* 'not rated'. It is not unlikely that the institution, and so this very special application of the word, was borrowed from Rome. But I doubt if the forms themselves (except of course *kenzsur* once beside usual *keenzstur*) are merely Oscanized Latin, as suggested by Meillet, Bull. Soc. Ling. 1909, cv. The change of conjugation and the reestablishment of the proper form of the participle seems an excessive Oscanization, as compared with what we observe in the case of other words in Oscan which are clearly borrowed.

tian Sogdian texts very frequently of the words of Jesus *framāyam-saq* 'I say' (-*saq* emphatic), *framā-dārat* 'said';¹ also *čānū framāyaŋ nīpikīy* 'as the scripture saith'.²

33. Lith. *teikti*.—This verb, which is in common use for 'say', beside *saziti*,³ is cognate with Lith. *tikti* 'fit, suit', -*teikti* 'put at one's disposal, bestow, impart' (*įteikti, suteikti*, etc.), OPruss. *teickut* 'make'. Cf. Leskien, Ablaut der Wurzelsilben im litauischen, who for the Lettic use compares "slav. *praviti* 'sagen', eig. 'recht machen'" (cf. no. 34). It is probable, however, that in this case the development from 'make suitable' to 'say' was through an intermediate stage represented in the use of Lith. -*teikti*, that is, that 'bestow, impart' was specialized in Lettic to 'impart information, inform, announce', hence simply 'say'.

34. Boh. *praviti*, Pol. *prawić*, etc.—From OBulg. *pravŭ* 'straight', regularly used to translate Grk. *εὐθύς*, is formed the verb *praviti* 'make straight, set right'. This has come to mean simply 'make, do' in some of the Slavic languages (Bulg. *pravja*, etc.)⁴, while in others it is applied, prevailing or exclusively, to speech, that is 'set right by word of mouth', hence 'relate, tell, say, speak', as in Bohemian and Slovenian (*praviti*), Polish (*prawić*) and Wendish (UWend. *prajić*). Cf. Ger. *berichten* 'inform'.

35. Boh. *diti*, etc.—OBulg. *děti* 'place', cognate with Grk. *τίθημι*, Lat. *facio*, etc., is occasionally used in the sense of 'say', and this meaning is widely attested in the West Slavic languages, together with Slovenian, and traces of it are preserved in certain Russian particles (cf. Berneker, Slav. etym. Wtb. 192). It is most prominent in Bohemian, where *diti* 'dicere' and *diti* 'facere' came to be felt as distinct words and were differentiated in part of their forms (cf. Gebauer, Historická Mluvnice Jazyka Českého III, pp. 220–226).

¹ Cf. F. W. K. Müller, Soghdische Texte, passim, Abh. Berl. Akad. 1912.

² Idem, Handschrift-Reste in Estrangelo-Schrift aus Turfan 99, Abh. Berl. Akad. 1904.

³ Cf. Drawneek, Deutsch-lettisches Wtb. s. v. *sagen*.

⁴ Yoshioka, Semantic Study of Verbs of Doing and Making, p. 13, footnote, has already called attention to the frequent parallelism between the meanings 'do, make' and 'say', as developed independently from a common source. Cf. nos. 33, 35. In no. 36 there is a direct transfer from 'make'.

Compare Eng. *state*, which, except in the participle *stated* where the more general force of 'set, fix' is still apparent (e. g. 'stated intervals'), always implies the expression of the situation ("to state the facts", "state that . . ."); the frequent use of Lat. *pōno* in the sense of 'state, maintain'; and especially Roum. *spun* 'relate, tell, say' from Lat. *expōno*.

36. Fr. *faire*, Ital. *fare*.—Here may be mentioned, though the development is quite different from that of the preceding words, the colloquial use of Fr. *faire* and Ital. *fare* before or after a direct quotation. In French at least this use is old. Cf. *fist un des ces de Israel a David* introducing a quotation Livres des rois (Bartsch, Chrestomathie de l'ancien français XIV, 56); "*Di, va*" *fait ele*, Roman de Troie (Bartsch XXVIII, 323); *fait Aucassins, fait Nicolette*, etc., very frequently in Aucassin et Nicolette (Bartsch LVI, passim). It occurs in Molière, "*moi, j'ai blessé quelqu'un!*" *fis-je tout étonnée*, école des femmes II, 6, and is common in present colloquial French. For modern Italian, cf. *mi tròva, e fa: "Si va a Palermo?" Io gli dissi: "Sùbito?" Fa lui allora: "Eh, sùbito, nò"* (Petrócchi s. v. *fare*, p. 879, col. 2); *con un colpo tale che Marcòn fece 'ohe!'*, from Foggazaro (Wilkins and Altrocchi, Italian Short Stories, p. 49). This use evidently rests upon a fuller 'make a response, inquiry, or exclamation', the object being left unexpressed except by the words quoted. To cite a parallel from a distant quarter, in Gujerati "*kīdhū* 'done' is quite commonly employed in the sense of *kahyū* 'said'" (Linguistic Survey of India IX. ii, p. 371).¹

37. Grk. *ἔρω* (and Lat. *verbum*, Eng. *word*, etc).—While the present is rare, the fut. *ἐρέω*, perf. *ἔρηκα*, *ἔρημαι*, aor. pass. *ἐρρήθην* are the regular expressions for 'say, speak' in these tenses in Homer and classical Greek, supplementing the various presents and the aorist *εἶπον*. Derivatives are prominent, as *ῥῆμα*, *ῥῆσις*, *ῥήτρα*, *ῥήτωρ*. The root is *uer-*, *urē-* (cf. Arg. *φερεμένα*, El. *φράτρα*, etc.). Outside of Greek this root plays no rôle in verbs of 'speaking or saying'.² But the antiquity of

¹ I also note the similar use by Psichari of the Mod. Grk. *κάνω* (*κάμνω*) 'make, do', as in his romance entitled 'Αγνή, p. 39: "*ναί, ἀλήθεια*", *τῆς κάνει δ' Ἀντρέας*.

² Mid. Ir. *fordat* 'inquirent', given as cognate by Stokes, Fick II⁴, 274, and repeated by Walde, Lat. Et. Wtb.² s. v. *verbum*, is of wholly differ-

its application to speech is indicated by its derivative, the most wide-spread expression for 'word', namely, aside from Grk. *ῥῆμα*, Lat. *verbum* (whence the verb of 'saying' in Roumanian, no. 56), Goth. *waúrd* (Eng. *word*, Ger. *Wort*, Dan. *ord*, etc.), Lett. *wahrds*, OPruss. *wirds* (Lith. *vardas* 'name'). As to the more original meaning of the root, the total absence of any notion of 'sound', 'voice' or the like (contrast, e. g. Lat. *verbum* with *vōx*) eliminates sources of this type (our Group I). The usage of the Greek derivatives (note especially *ῥήτρα* 'compact') and of the group meaning 'word' suggests that the notion of speech in this case was of something organized, properly put together. The root may then with great probability be identified with *uer-* 'join', which is seen in Lett. *wért* 'thread a needle, embroider', etc. (Zubaty, Archiv. f. slav. Phil. XVI, 418), in Grk. *αἶρω* in part (Solmsen, Unters. z. griech. Laut- und Verslehre 293), and perhaps in *αἶρω* 'string' (Sommer, Griech. Lautstudien 133 ff.; otherwise, Solmsen, loc. cit.). Cf. Wood, Publ. Mod. Lang. Ass. XIV, 329.

A stock example for such a semantic development is Lat. *sermo*, from the root of *sero* 'join'. This ancient derivation is still distinctly more probable, I feel, than that now preferred by Walde, Lat. Et. Wtb.² s. v., namely, from the *swer-* seen in Goth. *svaran* 'swear' Eng. *answer*, Osc. *sverrurei* 'spokesman', which originally denoted sound as in Skt. *svar-* 'resound', Lat. *susurrus*.

38. Afghan. *vayal-*, Sogdian *vāb-*, Yagnobi *vāw-*.—The Afghan *vayal* 'say, speak' is probably connected with Skt. *vā-* 'weave' (pres. *vayati*), as suggested tentatively by Geiger,¹ who notes the figurative use of the latter in Rig Veda I. 61. 8 ("they wove a song of praise to Indra"). Compare also the figurative use of 'weave' elsewhere, as in Eng. *weave a story*, Grk. *μύθους καὶ μῆδεα* *πᾶσιν ὕφανον* (Hom. Il. III. 212), Lat. *quamvis sermones possunt longi texier* (Plaut. Trin. 797); and especially, for the complete substitution of a figurative for the literal meaning, Avest. *vaf-*, *uf-* 'besingen' (Bar-

ent origin. Cf. Thurneysen, Idg. Anz. VI, 194, Havers, KZ. XLIV, 34. The connection of Russ. *vrat'* 'mis-speak, lie' (Solmsen, Unters. z. griech. Laut- und Verslehre 263), is at least doubtful.

¹Lautlehre und Etymologie des Afghanischen, no. 382, in Abh. Münch. Akad. XX, p. 201.

tholomae, Altiran. Wtb. 1346), which is cognate with Mod. Pers. *bāftan* 'weave', Pamir *vafam*, *vofam*, etc., Skt. *ūrṇa-vābhi-* 'spider', Grk. *ὕφαίνω*, OE. *wefan*, Eng. *weave*, Ger. *weben*, etc.

From this same root (IE. *uebh-*, an extension of that seen in Skt. *vā-*) came, as I assume, the newly discovered Sogdian *vāb-* 'say', and the Yagnobi *vāw* 'say' (1 sg. *vāwām*), beside *vāw-* 'weave'.¹

¹ Sogd. *vāb-* is the commonest and most colorless verb of 'saying', very frequent in the Christian Sogdian texts published by F. W. K. Müller, Abh. Berl. Akad. 1912, also in the Buddhist Sogdian texts published by R. Gauthiot, Journ. As. 1912 and Mém. Soc. Ling. XVII, where the form appears, in the transcription, as *w'β-*. For Yagn. *vāw-*, cf. Geiger, Grd. d. iran. Phil. I. 2, 340. Here as elsewhere in the transcription of Iranian forms I retain the system adopted in the Grd. d. iran. Phil., though it is especially painful here to write *vāw-* for a form that is really *wāv-*. But to substitute the English values for modern forms, while retaining the now fairly well established transcription of Avestan (with *v* = Eng. *w*, and *w* = Eng. *v*) only makes worse confusion. In the whole lamented "Transskriptionmisère" the conflicting use of *v* and *w* is the worst feature.

I had hoped for the appearance before this of Gauthiot's promised Grammaire Sogdienne, from which to correct and supplement my understanding of the Sogdian forms. Besides *vāb-* and *framā-* (no. 32), the following occur in the Christian Sogdian texts, op. cit., passim. They are periphrastic past tenses formed with *dār-* (Avest. *dāraya-*, Skt. *dhāraya-* 'hold'), like *varn-dārant* 'believed' (pres. *varnām*), *qan-dārat* 'dug', etc. Thus:

vaγ-dāraṭ 'said'. This belongs to *vač-* (no. 18).

pač-qvā-dāraṭ 'said'. For the prefix *pač-* = OPers. *patiš*, cf. Bartholomae, Zum altiran. Wtb. 188. The letters which are transcribed by the editor as *qvā*, namely *qv* (' = aleph), may also be transcribed *quvā* or *qovā* (so in Ber. Berl. Akad. 1907, 262), just as in Turfan Pahlavi *gv'm* stands for *govām* (cf. Bartholomae, op. cit., 74); and *qovā* may come from *govā* and so belong with the just mentioned TPahl. *govām*, ordinary Pahl. *gōwēd*, Mod. Pers. *guftan*, OPers. *gaub-* (no. 3). This connection seems to me the only plausible one, in spite of some difficulties, namely the apparent assimilation of the initial *g* to the preceding *pač-* in contrast to *pač-γaš-dāraṭ*, *pač-γūb-tiγ*, and the treatment of *b* in contrast to other forms like *vābant*, in which *b* was retained in the spelling (its value was probably that of a spirant). The same root appears also in the meaning 'praise' and in the spelling *g v b*, transcribed by the editor as *γūb*, e. g. *γūbdāraṭ*, *γūbtē*, also the *pač-γūb-tiγ*, just mentioned.

zā-dāram 'I spoke', also *zāy[e]-saq* 'thou speakest', *zāy-saq* 'was speaking', *zāyant-qan* 'were speaking', etc. This is the one Sogdian verb which means distinctively 'speak, talk' rather than 'say'. All the

IV. FROM 'ACCOUNT', 'PLAN', 'REASON', 'JUDGE', 'THINK'.

In this group, words which properly denote certain mental processes¹ come to be used for the oral expression of these processes, and the latter fade away from the background, leaving only the notion of expression. For example one reasons (plans, judges, etc.), then expresses one's reasoning (plan, judgement, etc.), then expresses anything that is in one's mind simply 'says' or 'speaks'. A partial shift in this direction is illustrated by Ger. *gedenken*, formerly 'think', now 'recall, intend', etc., and also 'mention', and a complete transfer to the notion of expression by Eng. *mention*, without this having reached the colorless 'say' or 'speak', like the following examples.

Whether the shift of meaning has originated in the noun or in the verb derived from it is not always possible to determine, and is immaterial for our purpose. Sometimes noun and verb run parallel in use, sometimes not. Often the shift has clearly begun in the noun, but has become more complete in the verb. That is, the noun may retain traces of the earlier meaning which is lost in the verb.²

39. Germ. *reden*.—This is derived from the noun *Rede*, OHG. *radja*, *reda*, Goth. *raþjō* 'number' (ἀριθμός) and 'account' (λόγος), cognate with Lat. *ratio*. In the noun the

occurrences are in passages where the Greek has λαλῶ, e. g. *xō žāysaq* 'he was speaking' (p. 16, l. 11) = Math. XVII. 5 ἐτι αὐτοῦ λαλοῦντος. Is this verb to be identified with Pahl. *zāyēm* 'beseech', Avest. *jaid-yemi*, etc. (below, p. 150)? Sogd. *ž* = Avest. *ǵ* is regular, as in *žvān* 'life' to Avest. *ǵiva-* 'living', etc. The nearest semantic parallel to 'speak' from 'beseech' would be that of 'speak' from 'reason, argue' and the like (cf. nos. 41, 42, 53). Connection with Osset. *zāyǝn* 'say' (no. 72) is suggested in Ber. Berl. Akad. 1907, 261. [Gauthiot, Mém. Soc. Ling. XIX, 157, quotes a Minjani *žāy* 'dire' (*žāyǝm* 'je dis', etc.), and adds, without referring to the Sogdian forms, "il faut comparer yid. *ištah* 'dire', vakhi *joyam* 'je recite'". This last form is compared by Tomaschek, Ber. Wien. Akad. 96, 886, with Mod. Pers. *gōyam*, infin. *guftan* (cf. no. 3), but wrongly, I think. The connection of all these East Iranian forms with Pahl. *zāyēm*, Avest. *jaid-yemi*, seems to me increasingly probable. But I see no possibility of bringing in the Ossetan form.]

¹ That these must go back ultimately to expressions for physical activities need not concern us here.

² These remarks on the relation of noun and verb apply equally to several words in our other groups.

earlier meaning still survives in certain phrases like *zur Rede stellen* 'call to account', though in general this has passed on to 'narrative' (of. Eng. *account* in this sense), 'speech', now used especially of a formal speech. In the verb the shift of meaning is more complete and its use more general, so that *reden* is a simple verb of 'speaking' no less than *sprechen*, though in part differentiated idiomatically from the latter. Cf. Paul, Deutsches Wörterbuch.

40. Goth. *rōdjan*, etc.—The regular verb of 'speaking' in Gothic is *rōdjan*, the nearest cognates of which are ON. *ræða* 'speak', OIr. *rādim* 'say', *rād* 'saying, speech', Welsh *adrodd* 'narrate'. These are all secondary derivatives of the root seen in Goth. *garēdan* 'provide for, *προνοεῖν*', *urrēdan* 'judge, decide', OHG. *raten* 'provide for, help, advise', OE. *rædan* 'provide for, possess, advise, explain, read' (of which only the last specialized sense has survived in *read*), OBulg. *raditi* 'take thought for', Skt. *rādh-* 'succeed'. The wide range of meanings may be derived from some such notion as 'provide for', either materially or mentally, with eventual predominance of the latter application in most languages, whence 'plan for', 'judge', 'advise', 'explain', any one of which may be the immediate source of 'say' or 'speak'. Compare the occasional use of ME. *read* in the sense of 'tell', e. g. *But read how art thou named*, Spenser.

41. Rhaet. *radschuner*, OFr. *raisnier*, Ital. *ragionare*.—The farther back we trace the history of Eng. *reason*, Fr. *raisonner*, and Ital. *ragionare*, the more general do we find their application to speech. Cf. *Stand still, that I may reason with you, before the Lord, of all the righteous acts of the Lord* (I. Sam. XII. 7, quoted in Webster's New International), where the meaning is obviously not 'give reasons, argue', but simply 'discourse' or 'discourse carefully'. For OFr. *raisnier* cf. the statement of Littré s. v. *raisonner*: "*raisnier*, qui est la forme ancienne, avait surtout la signification de parler", and quotations in Godefroy, Dict. de l'ancienne langue française. This is also the prevailing use of *ragionare* in early Italian poetry, e. g. *al suon del ragionar latino*, Petrarch, T. A. IV. 106; *da ch' ebber ragionato insieme alquanto*, Dante, Inf. IV. 97 (innumerable examples in the Petrarch Concordance of McKenzie and the Dante Concordances of Fay and Sheldon-

White); and is still current in familiar speech, e. g. *li trovai che ragionavano insieme*.

In the Rhaetoroman dialects the corresponding verb in its various forms (*radschuner*, *raschunar*, *režonar*, *ružne*, etc.) means 'speak', and in several of these it is the expression most commonly employed. Cf. Pallioti, *Roman.-Deutsches Wtb.* s. v. *radschuner*, and Gartner, *Rhaetoroman.-Sprache und Literatur* 254.

The history of this verb in the Romance languages is such as to indicate that its antecedent *rationare* had already come to be used mainly, if not wholly, in the sense of 'discourse', and that what is felt as the normal use of the modern French (and English) and Italian forms is a restoration, due to the influence of the noun, which has always kept closer to the sense of Lat. *ratio*.

42. OHG. *kōsōn*, Fr. *causer*.—From OHG. *kōsa* 'legal action', itself from Lat. *causa*, was derived, obviously through the medium of 'argue, dispute', OHG. *kōsōn* 'talk, chat'. This meaning is still preserved in some German dialects (cf. Grimm, *Deutsches Wtb.*), while in the literary language, after dropping out of use for a time, it was revived in the meaning 'caress', under the influence of *liebkosen*, which lost its application to speech at an early period.¹

In French likewise *cause*, taken directly from Lat. *causa*, which was already represented by *chose*, gave rise to *causer* 'argue, explain', whence later simply 'chat'.²

43. Bulg. *dúmam*.—In Modern Bulgarian a verb of 'saying' which is only less common than *kazvam* (no. 24) is *dúmam*, derived from *dúma* 'word'; and in certain Serbo-Croatian dialects also *dùmati* means 'speak'. The noun corresponds to Russ. *dúma* 'thought, deliberation' and 'deliberative body' (the Russian Duma is now familiar to all), and

¹ Cf. especially Paul, *Deutsches Wtb.* s. v. The derivation from *kōsa* was formerly rejected by Kluge, and is still by Falk-Torp, *Norw.-Dän. Et. Wtb.*, p. 568, who set up a Germanic root *kus* 'mit einem wisch streicheln > schmeicheln > einschmeichelnd reden', thus reversing the semantic process which is clearly recorded in German, where alone the verb is known from an early period.

² The view that Fr. *causer* in this sense was borrowed from OHG. *kōsōn* (Diez, *Wtb.* 110, Mackel, *Frz. Stud.* VI, 147, Falk-Torp. loc. cit.), is rightly rejected by Meyer-Lübke. *Rom. et. Wtb.* 142.

the Slavic word is itself borrowed from the Germanic (cf. Goth. *dōms* 'judgement', Eng. *doom*). The semantic development in Bulgarian has been from 'thought' to its expression, then generalized to any expression, 'word'; and this has been attended by a corresponding shift in the meaning of the verb from 'think' to 'say'.

44. Pol. *gadać*.—The verb which in most Slavic languages means 'think, advise, judge', etc. (e. g. Russ. *gadati*, Boh. *hadati*) is in Polish (*gadać*) a verb of speaking, sometimes 'chatter', but also a frequent colloquial synonym of *mowić* 'speak', e. g. *gadać po polsku* 'speak Polish'.

45. Mod. Grk. (dial) *κρένω*.—Mod. Grk. *κρένω*, from *κρίνω* 'judge', is used in Northern dialects in the sense of 'speak' or 'say', e. g. *δὸ λόγια νά σου κρένω* (Passow, *Popularia Carmina*, nos. 394, 579).¹

46. Welsh *medd*, Breton *comps*.—Welsh *medd*, Corn. *meth*, Bret. *eme*, all used like Lat. *inquit*, are from the root seen in OIr. *midiur* 'think, judge', Lat. *meditor*, Grk. *μέδομαι*, etc. Cf. Pedersen, *Vergl. Gram. d. kelt. Sprachen* II, 580. Bret. *comps*, the regular verb of 'speaking', is probably from **kom-med-tu-* or the like, containing the same root. Cf. V. Henry, *Lat. étym. du breton moderne*, s. v. *komp*s, footnote, and Pedersen, *op. cit.*, I, 170.

V. FROM 'COME TOGETHER WITH', 'CONSORT WITH',
'MEETING', 'ASSEMBLY', 'AGREEMENT'.

47. Mod. Grk. (δ)μιλῶ.—In Homer and Classical Greek *ὀμιλέω*, derived from *ὄμιλος* 'crowd, throng', means 'consort with', 'join battle with', 'be familiar with', 'be busy with', etc. The meaning 'converse with, talk with' appears first in Xen., *Mem.* IV. 3. 2: *αὐτῷ πρὸς ἄλλους οὕτως ὀμιλοῦντι* 'while he was conversing on this subject with others; and is common in Hellenistic times', as in Polybius, Babrius (very frequently *ὀμίλει* 'spoke'), New Testament, e. g. Luke XXIV. 14: *καὶ*

¹ Cf. Hatzidakis, *Einleitung in die neugriechische Grammatik* 413 with footnote. It is not stated here that the meaning 'speak' is locally restricted, and this use is cited by Bréal *Rev. des ét. gr.* XIV, 120 as Modern Greek without reservation. But, to the best of my knowledge, it is not current in the usual form of the vernacular. Kretschmer, *Zum heutigen lesbischen Dialekte* speaks of "lokr., epir. *krenu* 'sage'", and such instances as I have noted are from the North.

αὐτοὶ ὁμίλουν πρὸς ἀλλήλους 'and they talked together', Acts XX. 11: ὁμιλήσας ἄχρις αὐγῆς 'having talked till dawn'. Cf. also ὁμιλία 'instruction, lecture', in ecclesiastical writers 'sermon, homily'. At this time the verb still carried the notion of intimate, familiar conversation, in contrast to λαλέω, which had already lost this and meant simply 'speak' (see no. 10). In Modern Greek it is the regular verb of 'speaking', as μιλάς (in the literary language ὁμιλεῖς, or with the polite plural ὁμιλεῖτε) Γαλλικά; 'Do you speak French?' μιλαῖ ἀργά 'speaks slowly'.

The closest parallel to the above development in meaning, down to the Hellenistic stage, is furnished by Eng. *converse*, Fr. *converser*, from Lat. *convorsor* 'consort with'. As remarked in the NED, "the transference of sense from 'live with' to 'talk with' is recent in French and English, and most complete in the latter". In English the earlier uses such as 'be familiar with, have relations with' survived till about the middle of the last century, but are now obsolete (likewise in *conversation*, but not in *conversant*), while the sense of 'talk with', which is quoted from 1615, is now the only current use.

Compare also the now obsolete Eng. *common* (ME. *comonen* from OFr. *comunier*) in the sense of 'speak', as "if thou shalt common or talk with any man". See Century Dictionary and NED. s. v. *common* and *commune*.

In the following verbs of speaking, which are derived from nouns meaning assembly, etc., the semantic development has been along quite different lines from the preceding.

48. Grk. ἀγορεύω.—Obviously connected with ἀγορά 'assembly', ἀγορεύω meant primarily 'speak in the assembly, harangue'. Yet there is no trace of any such restriction in the earlier usage. In Homer ἀγορεύω is one of the most frequent and general expressions for 'speak', occurring more than one hundred and fifty times, and applied equally to private and public speech, addressed to one person or many. Even in Attic, after its general use had been taken up by λέγω, it was occasionally used in the same sense.

49. Goth. *maþljan*, etc.—Goth. *maþljan*, which occurs once translating λαλέω (John XIV. 30) instead of the usual *rōdjan* (no. 40), and OE. *maeþlan* 'speak', ON. *maela* 'speak' are connected with the noun Goth. *maþl* 'place of assembly, ἀγορά',

OE. *mæpel* 'council, meeting' and 'speech', ON. *mál* 'legal action, speech, language', whence the regular Scandinavian word for 'language', now surviving chiefly in compounds like Swed. *tungomål*, Dan. *tungemaal*, Norw. *landsmaal* (Swed. *språk*, Dan. *sprog* are borrowed from Low German).

50. OE. *mōtian*, derived from *mōt* 'meeting, court', means 'argue, dispute', but more frequently simply 'converse with, speak'. Cf. citations in Bosworth-Toller, Anglo-Saxon Dictionary and NED. s. v. *moot*.

51. OPruss. *waitiat*.—In Old Prussian the distinctive verb of speaking, used to translate Ger. *reden*, is *waitiat*. This is connected with OBulg. *věštati* 'speak, announce', Boh. *vece* 'spoke', Russ. *věščat'* 'announce', and with the noun OBulg. *věšte* 'senatus, consilium', Russ. *věče* 'popular assembly'. Cf. Trautmann, Altpreuss. Sprachdenkmäler, 353, 455 and references.

51½. Maced.-Roum. *zburäre*. The regular verb of 'speaking' in Macedonian-Roumanian or Vlach is *zburare* (*zburasku* 'I speak').¹ This is of Slavic origin. Cf. Bulg. *sbor* 'assembly' (from OBulg. *sŭ-borŭ* 'assembly') used also in the sense of 'conversation', 'word', whence *sboruvam* 'speak'; similarly Serbo-Croat. *sbôr*, *sbôriti*.

52. Roum. *cuvîntă*, etc.—Lat. *conventum*, 'agreement' came to mean 'conversation' in the Romanized part of the Balkans. Hence Roum. *cuvînt* 'conversation, talk, word' and its verb *cuvîntă* 'talk, speak', to which correspond in form and meaning Alb. *kuvént* and *kuvendón*, *kundón*, Mod. Grk. *κουβέντα* and *κουβεντάζω*.

53. Rhaet. *plidar*.—In the earliest record of any Rhaetoroman dialect² occurs *plaida* 'speaks'; and *plidar* is the regular verb of 'speaking' in one of the Grison dialects (obwaldisch),³ while the noun *plaid* 'word' is also Engadine

¹ Wace and Thompson, Nomads of the Balkans, 244.

² Cf. Gröber, Sitzungsberichte der bayr. Akad. 1907, 71 ff., v. Planta, Archiv. f. lat. Lex. XV, 391 ff., Gartner, Rhaetoromanische Sprache und Literatur 274 ff., etc.

³ It is the word which is regularly employed in the literary form of this dialect, e. g. in the Frankfurt New Testament (1869) which is based upon that of 1648 prepared by Lucius Gabriel, Minister of the Word of God (*servient dil plaid da deus*) at Ilanz. For the present spoken dialect Gartner, op. cit., 254 gives both *tšintša* and *plida*.

(*pled*). The noun and the verb, which is derived from it, belong with OFr. *plaid*, *plaidier* (whence Eng. *plea*, *plead*), the source of which is Lat. *placitum*. But it does not follow, as is sometimes assumed,¹ that the prevailing legal use of these words is the one to which we should trace back the Grison 'word, speak'. For the legal terms do not represent a general Romance development of *placitum*, but originated in France and spread thence to other Romance lands, as has been shown by Gröber, Arch. f. lat. Lex. IV, 439 ff. In Old French, *plaid* (*plait*, *plet*) is not an exclusively legal term, but means also 'agreement, compact' (so in the Strassburg Oaths) or 'discussion', and frequently simply 'speech, word', e. g. *en la salle entre sans lonc plait, a moult de plaids peu de faits*, etc. (cf. the numerous quotations in Godefroy). It is in all probability the more general meaning, 'agreement' (cf. no. 52) or 'discussion' (cf. nos. 41, 42), rather than the technical legal use, that has been further generalized to 'speech, word' in Old French, and likewise, only more completely and permanently in the Grison dialects. Cf. also Span. *platicar* 'converse'.

In the Modern Greek dialect of Bova, in Southern Italy, the regular verb of speaking is *platégno*, and the corresponding noun *plato* 'speech, word'. This is believed to be not of Greek, but of Italian origin, and to belong to the above group, representing Lat. *placitum*²

VI. FROM NOUNS MEANING 'TALK', 'TALE', 'WORD'.

It has seemed convenient to group together the following words, in spite of the fact that some of the nouns from which they are derived are from roots that are discussed elsewhere.

54. Lat. *fābulator*, Span. *hablar*, Alb. *fal'*, etc.—From Lat. *fābula* 'talk, tale', itself a derivative of *fārī* (no. 25), was formed *fābulator*. At the outset this doubtless had a depreciatory or familiar tone, but is simply a popular synonym of *loquor* in Plautus and other early Latin writers (e. g. *qui*

¹ V. Planta, op. cit., p. 396: "sonst ist m. W. das Wort überall *bei seiner ursprünglichen juristischen Sphäre stehen geblieben*" (italics mine).

² So Comparetti, *Saggi dei dialetti greci dell' Italia meridionale* 91, and Pellegrini, *Il dialetto greco-calabro di Bova* 206.

Obsce et Volsce fabulantur, nam Latine nesciunt, Titin. 104).¹ While avoided in Ciceronian Latin it must have remained the usual colloquial expression, and eventually ousted *loquor* from the spoken language throughout the Roman world. It persisted, as the regular word for 'speak', mainly in the extreme West (Span. *hablar*, Port. *fallar*) and in parts of the East (Friaul *fevelá*, Vegliot *faulár*, Alb. *fal* 'speak', whence *fjal* 'word'). But Friaul is not the only one of the Rhaetoroman dialects in which it has survived. The Lower Engadine version of the New Testament regularly has *favler*, e. g. Math. xiii. 10, Luke v. 4, etc. In Italian also it has not been entirely driven out by *parlare*, for *favellare* is not merely a literary term, but a common expression for 'talk, speak' in some of the dialects (cf. Petrócchi, s. v.). In French it was more completely replaced by *parler*. OFr. *fabler* occasionally means simply 'speak', but usually 'tell stories', etc., by re-attachment to the noun *fable*.

In connection with Lat. *fābulor* from *fābula* may be mentioned Slov. *marnjovati* 'speak, talk', from *marinj* 'saying, tale', borrowed from the Germanic (OHG. *māre*, Ger. *Märchen*).

55. Fr. *parler*, Ital. *parlare*.—These verbs, which in France and Italy replaced *fabulāre* (see no. 54), are derived from the noun for 'word, saying' which is common not only to French and Italian (*parole*, *parola*), but also to Spanish and Portuguese (*palabra*, *palavra*). The noun *parabola* is from Grk. *παράβολή*, but its use is not due to a Romance extension of meaning, as has been commonly supposed, but has a more specific basis in the use of the Hebrew word which was regularly translated by *παράβολή* in the Septuagint.² The Hebrew word in question meant not only 'comparison, par-

¹ Cf. Lindsay on Pl., Capt. 548, and F. Marx, *Neue Jahrbücher* XXIII, 437, in his interesting article on "Die Beziehungen des Altlateins zum Spätlatein". But when Lindsay comments on the survival of the word in Spanish, remarking that Spain became a Roman province about the time of Plautus, and Marx says: "Unter den heutigen Romanen haben nur die Bewohner der Pyrenäenhalbinsel dieses vielgebrauchte Wort bewahrt", both scholars are overlooking the survival of the word in other parts of the Roman world, as stated above in the text.

² Cf. Wackernagel, IF. XXXI, 262 ff.

able', but also 'proverb, saying'; and *παραβολή* which was an appropriate translation for the word in the former sense (of. *παραβάλλω* 'put beside, compare with') was also used to translate it in the latter. This wider use of *παραβολή* passed over into the Latin versions of the Bible, and hence, although the Latin ecclesiastic writers used the word only in the sense of 'parable', into the mouth of the Christian masses. In spite of its associations it did not have that specifically sacred connotation which *verbum* had acquired (the Word), and was a welcome substitute for the latter in the ordinary sense of 'word, saying'. It is significant that this substitution did not occur in Roumanian, which was beyond the influence of Roman Christianity.

56. Roum. *vorbi*.—In Roumanian Lat. *verbum* was not driven out by *parabola* (see no. 55), but remained as *vorba* (from the plural) 'word, speech'. From this is derived *vorbi*, the regular verb of 'speaking'.

57. Bulg. *hortúvam*.—In Modern Bulgarian a very frequent synonym of *gavorja* 'speak' (no. 3) is *hortúvam* (e. g. *toj hortuva nemcki* 'he speaks German'), derived from *horatá* 'word', which is borrowed from Turkish *çorató* 'jest', this again derived from Grk. *χώρα* in its modern meaning 'city, chief town', which has replaced the original 'country'. This remarkable series of changes in meaning is then: from 'country' to 'city' (cf. Kretschmer, KZ. XXXIX, 554 ff.); from 'city ways, city talk' to 'witticism, jest', for which compare Grk. *ἀστεῖος* (from *ἄστυ* 'city') 'polite, clever, witty', *ἀστεία* 'jests', Mod. Grk, *ἀστειώτης* 'jest' (cf. Korsch, Archiv f. slav. Ph. IX. 503); and lastly from 'jest, witty saying' to the colorless 'saying, word', for which compare Rhaet. *bajer* 'talk' from Ital. *baia* 'jest' (no. 16).¹

58. Skt. *kathayati*.—In Sanskrit the adverb *ka-thā* 'how' gave rise to a noun *kathā* 'the how', i. e. 'talk, tale', and from this was formed the verb *kathayati* 'talk, tell'. This furnished the regular expression for 'say' in Prakrit and in the majority of the modern Indic languages, namely *kah-* in Hind. *kahnā*, etc.

¹ For the opposite development, the specialization of 'saying, word' to 'clever, witty saying' or the like, cf. the occasional use of Fr. *mot*, Mod. Pers. *gap* 'jest', and Lat. *iocus* in contrast to Umbr. *iuka* 'preces', both meanings coming from 'saying',

59. Mod. Pers. *ḥarf zadan*.—In Modern Persian the commonest expression for 'speak' is *ḥarf zadan*, a phrase made up of *ḥarf* 'letter of the alphabet, saying, word', etc. (an Arabic loan word) and *zadan*, a verb which means 'strike', but is used freely as an auxiliary to make a verbal expression out of a noun.

Similar expressions for 'speak', consisting of phrases meaning literally 'make a saying' are common in other modern Iranian languages, as Afghan *xabare kavāl*, Baluchi *habar kanag*, Pamir *gap xak* (Wachi), etc.

VII. MISCELLANEOUS GROUP. FROM 'BRING FORTH',
'STRETCH OUT', 'PICK OUT', 'SELECT', 'COUNT',
'RUN ABOUT', 'WHISPER'.

60. OIr. *asbiur*, etc.—The regular verb of 'saying' in Old Irish is *asbiur*, a compound of *ess-* (= Lat. *ex*) and *berim* 'bring, carry', and so equivalent in form to Lat. *ecfero*, *effero*. From a collateral *adbiur*, which is due to confusion with another prefix (cf. Thurneysen, *Altir. Gram.* 461), comes Mod. Ir. *deirim* 'say' (3 sg. pret. *dubhairt*, Manx *dooyrt*¹ = Mid. Ir. *atrubairt*).

For a similar development of meaning, though not going so far, compare Eng. *utter* from OE. *ūtiam* 'put out', and the more or less frequent application to speech of Eng. *bring out* ('he brought out the difference clearly'), Germ. *ausführen*, Lat. *effero* and *fero* (*ferunt* 'they say', *fertur* 'it is said'), or Skt. *hr* 'bring' with *ud-ā*, or *vy-ā*, as *na tās taṁ caknuvanti sma vyāhartum api kiṁ cana* 'these (women) were unable to say anything to him'. Similarly Turfan Pahlavi *vī'avard* 'replied' *vī'abārtīy* 'speakest',² Mod. Pers. *āwardan* 'bring' and 'relate'. Compare also the application of 'bring back' to speech in descendants of Lat. *reporto* and *relātus*, as Eng. *report* and *relate*.

61. Gypsy *raker*, *vakerav*, etc.—All the Gypsy dialects have in common a verb of 'speaking' which appears in various

¹ In Manx the present system is supplied by the verbal noun *gra*, which in the early texts sometimes has the form *ra* and belongs with OIr. *rādim* (no. 40). For the initial *g*, cf. Rhys, *Manx Phonology*, p. 138.

² F. W. K. Müller, *Handschrift-Reste in Estrangelo-Schrift aus Turfan* 34, 100, Abh. Berl. Akad. 1904.

forms, most of them falling into two groups, one with initial *r* as Eng. Gypsy *raker* (also frequently spelled *roker*), Ger. *G. rakkerāva*, Pol. *G. rakir*, etc., the other with initial *v*, as Boh. *G. vakērav*, Ital. *G. vakerav*, etc. Turkish or Greek Gypsy, the dialect described by Paspatis (cf. e. g. J. Am. Or. Soc. VII, 143 ff.) has *vrakerāva*, which, on grounds both of form and locality, is to be regarded as the earliest European form. Armenian Gypsy has *pakrel* (*-el* being the Armenian infinitive ending), and with this Finck, *Die Stellung des Armenisch-Zigeunerischen im Kreise der verwandten Mundarten*, p. vi, compares Prakrit *pakaraī*, Skt. *prakarati*, an etymology which is welcomed by E. Kuhn, J. Gypsy Lore Soc. II, 73, as accounting also for the various European forms.¹ Skt. *kar-* 'do, make', with the prefix *pra* 'forth' has, like Ger. *ausführen*, a great variety of meanings, but among others that of 'set forth, manifest, express', whence the further specialization to 'speak' is easy.

62. OE. *reccan*, etc.—Here may be mentioned, though they never became common words of 'saying', OE. *reccan* 'stretch out' and also 'recount, tell', OHG. *recchan* of similar meanings, OE. *racu* 'explanation, account, narrative' (whence is derived OE. *gerecenian*, Eng. *reckon*), all cognate with Goth. *uf-rakjan* 'stretch out', Skt. *rj-* 'stretch out', Grk. *ῥέγω*, Lat. *rego*, etc. The development in meaning was probably from 'stretch out' to 'display, show', whence (cf. group II) 'tell'. Compare Lat. *ostendo* 'stretch out', 'show' and very frequently 'declare, tell'.

63. Grk. *λέγω*.—The original meaning of Grk. *λέγω* and Lat. *lego*, as amply attested for both, was 'pick out, select', whence, by different applications, 'say' in Greek, 'read' in Latin.² In

¹ All previous etymologies, including the connection with Skt. *vac-* approved by Pott and by Miklosich (cf. *Mundarten der Zigeuner* VIII, 92), are wholly untenable. Paspatis came nearest the truth in taking *vrakerāva* as a compound of *kerāva* 'make', but went astray in connecting *vra-* with Skt. *brū-*. Even with Finck's etymology, convincing as it is, a phonetic difficulty remains, not in the varying treatment of *v*, for which there are analogies both in Gypsy and the modern dialects of India (cf. Kuhn, loc. cit.), but in the initial *v* of *vrakerāva*, *vakerav*, etc., since the only other instances of *v* from *p* are where it follows a vowel (*lav* 'word', *sov* 'sleep', etc.).

² For 'read' and 'speak' or 'say' in cognate forms, cf. also Eng. *read*, Goth. *rōdjan* (no. 40), and under no. 9.

Homer λέγω means 'select' (the best men, etc.) or 'collect' (wood, bones of the dead, etc.), also 'count' and 'recount, tell over' (one 'selects' certain events for narration, enumerates them one by one), but never simply 'say'. After Homer it becomes, in the present system, the regular expression for 'say' and also 'speak', and has remained the common verb of 'saying' (but not of 'speaking', cf. nos. 10, 47) down to the present day.

64. Swed. *tala*, Dan. *tale*, Eng. *talk*, *tell*, etc.—ONorse *tala* 'speak' furnishes the regular verb of 'speaking' in all the Scandinavian languages, as Swed. *tala*, Dan. *tale*, Icel. *tala*. Cf. also OE. *falian* 'count, tell', ME. *talen*, Eng. *tale*, now obsolete or dialectic and commonly replaced by *talk* from ME. *talken*, which is probably formed with an added *k* element from *talen*; ON. *telja*, OE. *tellan* 'count, reckon, say', Eng. *tell*, Germ. *zählen* and *erzählen*; the noun OE. *talū*, Eng. *tale*, Dutch *Taal* 'language', Germ. *Zahl*. This group is mentioned here as showing the easy interchange between 'count' and 'say' or 'speak' (cf. Grk. λέγω, no. 63, and Eng. *reckon*, etc., no. 62), and not from any conviction that 'count' is the original meaning. The various connections outside of Germanic which have been suggested are all doubtful, but the most plausible of these, to my mind, is that with Skt. *dala-m* 'part, piece', Lith. *dalis* 'part', etc.¹ From the notion of 'apportion' might arise 'enumerate, count' and 'communicate, tell' (cf. Germ. *mitteilen*, Eng. *impart*, etc.).

65. Engadine *discuorrer*.—Lat. *discurro* 'run to and fro' was used in post-classical times in the sense of 'run over, hasten through' and sometimes figuratively of speech, 'speak briefly of' (cf. *super quo nunc pauca discurrām*, Amm. Marc.), just as in English a speaker may *run over* certain facts. This application to speech, in verb and noun alike, became the dominant usage in Romance (cf. Fr. *discours*, Eng. *discourse*, Ital. *discorrere* 'discuss'); and in the Engadine dialects *discuorrer* (*diškuerer*) is now the most usual expression for 'speak'.

66. Lett. *runat*.—In Lettish the regular verb of 'speaking' is *runat*. This stands without cognates in the other Balto-Slavic languages, and is probably borrowed from, rather than

¹ Cf. Walde, Lat. Et. Wtb.² s. v. *dolo*, *-äre* and *dolus*, with references.

cognate with, the Germanic verb meaning 'whisper', OHG. *rūnan*, OE. *rūnian* (Ger. *raunen*, Eng. dial. *roun*), which belongs with Goth. *rūna* 'secret', Grk. *ῥέεσσα* 'inquiry', etc. The development has been then 'tell secrets, whisper, mutter, speak low, speak'. Cf. the use of Lat. *muttio* (no. 14).

VIII. SEMANTIC SOURCE UNKNOWN.

67. Goth. *quiþan*, Eng. *quoth*, etc.—The verb which is still familiar to us in *quoth he* was once a Germanic verb of 'saying' second in importance only to that represented by *say* (no. 27). In Gothic *quiþan* held the field to the exclusion of any cognate of *say*; and ON. *kveða*, OE. *cweðan*,¹ OS. *quethan*, OHG. *quedan* were all in common use. At present the verb is for the most part obsolete or used in a secondary meaning as Swed. *qväda*, Dan. *kvoeda* 'sing', Eng. *be-queath*. But it has

¹ Aelfric in his Latin Grammar defines *loquor* by *ic sprece, dico* by *ic secge*, and both *aio* and *inquam* by *ic cweðe* (cf. ed. Zupitza pp. 127, 173, 198, 208, 209). It would not do to invert this and define *ic cweðe* by *aio* and *inquam*, for *cweðan* is used much more freely than either, and in some texts is more frequent than *secgan* as an equivalent of *dico*. Thus Aelfric himself in the Latin Grammar uses it constantly in phrases like *wē cweðan on ledyn hic liber and on englisc þeos bōc*, or like *sum cyn is gecweden epicena* (also *is gehaten*, but *secgan* is never used in this way), and sometimes with indirect quotations, as *Priscianus cwaep þæt sume sind adversativae*. He uses *secgan* in phrases where it would now be possible to substitute *tell* for *say*, as *þonne wē hēr secgan wyllað, swā swa wē ær sēdon*. In the versions of the Gospels, in the first five chapters of Luke the proportion of *cweðan* to *secgan* in the West Saxon version is, before direct quotations 57: 6 (of which three are *ic secge eow*, which is constant), otherwise 2: 7. (In the same chapters Luther's German version has *sprechen* with direct quotations in all but four passages, of which three have *ich sage euch* corresponding to the W. S. *ic secge eow*; for 'say' without quotation, as in 'what was said', etc., it has uniformly *sagen*. In Kurschat's Lithuanian version the distribution of *taĩti* and *sakĩti* is here as elsewhere almost identical with that of *sprechen* and *sagen* in Luther. Cf. also above, pp. 11, 128.)

And for all these 13 cases of *secgan* the Northumbrian version has *cweðan*, so that the total proportion there, with the addition of some cases where the West Saxon version has neither verb, is 78: 0. This proportion, to be sure, is extreme, for *secgan* occurs elsewhere in the N. version, but with markedly restricted use. It is most frequent in the first singular and in imperative forms, and elsewhere often means 'announce', 'proclaim', 'expound', corresponding to W. S. *cyðan* or *reccan*, e g. Mark IV. 34, V. 14, 16.

survived with the meaning 'say' in some German and Norwegian dialects, and especially in English in the past *quoth*, which is used only with direct quotations, and always with its subject following. In this narrowly prescribed function it is in common use in many dialects (cf. Wright, Eng. Dial. Dict. s. v.), and in standard English, though no longer colloquial, it has remained familiar owing to its frequent use by writers to lend archaic flavor. Of the numerous etymologies which have been proposed there is none which carries conviction.¹

68. Welsh *dywedyd*.—The Welsh verb of 'saying' is *dywedyd*, Mid. Welsh *dywedut*, a compound of which the simplex is seen in OWelsh *guetid*. The forms point to IE. *uēt-*; but there is no satisfactory etymology. Connection with Lat. *veto*, given by Stokes, Fick II⁴, 268,² and others, is rejected by Walde Lat. Et. Wtb.², and, if true, would throw no light on the semantic source, for the meaning in Latin would be the secondary one. Possibly *uēt-* is only a collateral form of the *uēd-* seen in Skt. *vad-*, etc. (no. 19).

69. Corn, *cows*, *cewsel*.—In Cornish the regular verb of 'speaking' was *cows* or *cewsel*. It has survived in the present dialect of Cornwall as *coussy* 'chat, gossip' (W. Cornish Glossary, quoted in NED). Williams, Lex. Cornu-Brit., s. v. *cewsel*, after citing Bret. *comps* etc., adds: "The Cornish form approaches nearer the French *causer*". Relationship with Bret. *comps* is impossible and borrowing from Fr. *causer* seems out of the question. For the use of *causer* in the sense of 'chat' (cf. no. 42) is comparatively late in France itself, and in

¹ For a convenient summary cf. Lidén, Armenische Studien 69, who himself connects Arm. *kočem* 'call, name', and add Per Persson, Beiträge zur idg. Wortforschung 898, who, instead of IE. *gʷet-*, assumes *gʷu-et-*, which he sees in Ir. *guth* 'voice', Russ. *gutor*, etc. (above no. 3.)

The following words, which point to roots of somewhat similar, though not identical, form, may be mentioned here for convenience: 1) Skt. *gad-* 'say, tell' (*gʷed-* or *ged-*; 2) Avest., OPers. *jad-* 'ask of, beg', Grk. *θέσσασθαι* 'pray for', OIr. *guidimm* 'beg' (*gʷhedh-*); 3) Lith. *žadėti* 'promise', *žadinti* 'speak to', *bė žado* 'speechless', *žodis* 'word' (root with initial *g* or *gh*). Cf. also Pol. *gadać* (no. 44).

² The Irish forms given by Stokes, loc. cit., probably belong elsewhere. Cf. Vendryes, Rev. Celt. XXIX, 204. I assume that the OWelsh *guetid*, cited by Stokes and others, is properly attested, but I find no precise reference for it, and note that some Celtic scholars in discussing the Welsh verb make no mention of it.

England the borrowed *coze* does not appear before the nineteenth century and was never wide-spread. Corn, *cows*, on the other hand, is frequent in the Cornish Dramas of the fifteenth century.

70. Modern Indic *bol-*.—The regular verb of 'speaking' in nearly all the modern Indic languages, from Bengali¹ to Gujerati, from Mahratti to Kashmiri, is from a root *bol-*, e. g. Hindi *bolnā* 'speak', *bolī* 'speech, language'. This occurs already in (Apabhraṃṣa) Prakrit, e. g. *bolloī* Hemacandra IV. 2, 443, *bollāmo* Mṛcchakaṭika ed. Stenzler, p. 105, 16 (cf. also Pischel, Materialien zur Kenntniss des Apabhraṃsa 43). But it cannot be connected with any of the Sanskrit verbs of 'speaking' or 'saying', and its origin is wholly obscure.

71. Arm. *asem*, Grk. ἡμί, Lat. *aio*.—In Armenian the regular verb of 'saying' at all periods is *asem*. Lat. *aio* is of more restricted use, and still more so Grk. ἡμί 'inquam'. Connection between these three verbs is probable (root *ēg̃, aḡ*),² but throws no light on the source of the meaning 'say'.

Skt. *āha* 'said', formerly connected with Lat. *aio*, is from a root ending in a dental, as shown by the corresponding Av. *āda* 'said'.

72. Ossetan *šäyĭn* 'say' is of unknown etymology. Cf. W. Miller, Grd. d. iran. Phil. I, Anhang, p. 59. Now connected by some with Sogdian *šäy-* (above, p. 137, footnote).

73. Tocharian *weñ-*.—In Tocharian, the newly discovered Indo-European language from Chinese Turkestan, the verb of 'saying' is *weñ-*, e. g. 1 sing. pres. indic. *weñau* (also *sk-present weskau*), 1 sing. pres. opt. *weñim*, 3 plur. pret. *weñäre*, etc. (cf. S. Lévi and Meillet, Mém. Soc. Ling. XVIII, 31 ff.). The striking resemblance to Kashmiri *wan-um* 'say, speak' (Grierson, Manual of Kashmiri II, 181), has already been

¹In the colloquial Bengali of Calcutta, as I am informed by one familiar with it, *bal-* is also the usual expression for 'say', *kah-* (above, no. 58) belonging rather to the higher style. Cf. also the specimen in Linguistic Survey of India v. i, 42 ff. (once *kakila* 'said', otherwise *balila* 'said', *baliba* 'will say', etc.), and that in the "women's dialect", p. 48 (always forms of *bal-*). In other parts of India too the uses of *bol-* and *kak-* may overlap, but it remains true that *bol-* is primarily 'speak' and *kah-* 'say'.

²Cf. Hübschmann, Arm. Gram. I, 421, Solmsen K Z. XXXIX, 218 ff., Walde Lat. Et. Wtb.² s. v. *aio*.

pointed out by Grierson, Jour. As. ser. 10, vol. 19 (1912), p. 346.

WORDS FOR 'WORD' AND "LANGUAGE".

74. Nearly all of the usual expressions for 'word', which are given in the list below, have been included in the preceding discussion of the verbs. Hindi *bāt* corresponds to Prakrit *vatta*, Skt. *vārtta*- 'news, tale, story', this being derived from *vr̥tta*- 'what has happened (*vr̥t*-), occurrence, affair'. Of Arabic origin are Pers. *kalama*, Afghan *xabara*, and Baluchi *gālvar*.

75. The word for 'language', by which we mean that which is used in phrases corresponding to the *English language*, is, in the majority of the Indo-European languages identical with or derived from the word for 'tongue'. So in Greek of all periods (γλῶσσα), in Latin (*lingua*) and all the Romance languages, whence also Eng. *language*, in Old Bulgarian (*jězykŭ*) and all the Slavic languages, in Irish (*teanga*) with Manx and Scotch Gaelic, in Cornish (*tavoseth* from *tavas* 'tongue'), in Albanian (*ḡuhe*, cf. G.' Meyer, Et. Wtb., p. 142), in Armenian (*lezu*), and in Ossetan and Modern Persian (Oss. *äwzag*, Mod. Pers. *zabān*, both related to Avest. *hizū*-, Skt. *jihvā*). This use of Skt. *jihvā* 'tongue' is unknown, but it is represented in the Gypsy *chib*, *jib*, and in Afghan *jiba*, which is a loan word from some Indic dialect. In most of the other languages in which the usual word for language is different, that for 'tongue' may also be so used, as in German *Zunge* beside *Sprache*, Lith. *lėžūvis* beside *kalbà*, Lett. *mēle* beside *walūda*, etc. Most of the other words for 'language' are parallel to Eng. *speech*, that is are derived from verbs of 'speaking', and have been included in the preceding discussion of the verbs. But complete parallelism between noun and the usual verb of 'speaking' in the same language and period, as in Ger. *Sprache* besides *sprechen*, Lith. *kalbà* beside *kalbėti*, is exceptional. Note Dutch *taal* beside *sprekan*, Dan. *sprog* beside *tala*, etc.

Welsh *iaith*, Bret. *iez* are probably related to OHG. *jēhan* 'feierlich aussprechen, erklären', Lat. *iocus*, etc., cf. Blankenstein, IF. XXIII, 131 ff., Walde, Lat. Et. Wtb.² s. v. *jocus*. The source of Lett. *walūda* (for the suffix, cf. Leskien, Bildung der Nomina im Litauischen 599) is obscure.

WORD-LISTS.¹

	Say (Speak).	Speak.	Word.	Language.
Sanskrit	vac- (18), brū- (2), vad- (19), bhan- (26), kath (58)	bhāṣ (5)	vacas (18)	bhāṣā (5)
Hindi	kahnā (58)	bolnā (70)	bāt (74)	boli (70)
Mahratti	mhaṇanem (26)	bolanem (70)	ṣabda (22)	bolī (70)
Kashmiri	wanun (73)	bōlun (70)	shebd (22)	bul (70)
Gypsy	pen (26)	raker (61)	lav (11)	chib, jib (75)
Avestan	vač- (18), mrū- (2)		vačah- (18)	
Old Persian	θah- (30), gaub- (3)			
Pahlavi	gōwēd (3)		gōwišn (3)	
Sogdian	vāb (38), framā (32)	žāy (p. 136)	vāxš (18)	
East Iranian	hvan- (9)			
Mod. Persian	guftan (3)	harf zadan (59)	kalama (74) suxun (30)	zabān (75)
Ossetian	zāγin (72)	jurin (6)	jird (6)	āwzag (75)
Baluchi	gvaṣag (18)		ḡālvar (74)	zabān (75)
Afghan	vayal (38)			jiba (75)
Pamir dial.	xanam (9), lewam, (11), vāwām (38)		gap (3)	
Tocharian	weñ- (73)		rake (29)	
Armenian	asem (71)	xōsem (13)	ban (25)	lezu (75)
Albanian	θom (30)	fal' (54)	fjal'e (54)	ḡuħe (75)
Hom. Greek	φημί (25), etc., (14, 71)	ἀγορεύω (48)	ἔπος (18)	γλῶσσα (75)
Class. "	$\left\{ \begin{array}{l} \lambda\epsilon\gamma\omega \\ (63) \end{array} \right\} \left\{ \begin{array}{l} \epsilon\rho\omega \\ (37) \end{array} \right\} \left\{ \begin{array}{l} \epsilon\iota\pi\epsilon \\ (18) \end{array} \right\}$		ῥῆμα (37)	" "
Hell. "		λαλῶ	λέξις (63)	" "
Mod. "		(δ) μιλῶ	" "	" "
Latin	dico (23)	loquor (12)	verbum (37)	lingua (75)
Italian	dire (23)	parlare (55)	parola (55)	lingua (75)
French	dire (23)	parler (55)	mot (14), parole (55)	langue (75)
Spanish	decir (23)	hablar (54)	palabra (55)	lengua (75)
Portuguese	dizer (23)	fallar (54)	palavra (55)	lingua (75)
Roumanian	zice (23)	vorbi (56)	vorba (56)	limba (75)
Rhaeto-Rom.	dir (23)	plidar (53), discu- orrer (65), rad- schuner (41), etc. (15, 16, 54)	pled (53)	linguach (75)

¹ Not intended as a complete index to words discussed above, but as a survey of the distinctive words for 'say', 'speak', 'word', 'language' in the several languages. The first column includes not only verbs meaning 'say' in distinction from 'speak', but also some which answer to both *say* and *speak*. Cf. above, p. 3. The references are to the numbers of the paragraphs.

	Say (Speak).	Speak.	Word.	Language.
Old Irish	asbiur (60)	labraim (11)	briathar (6), focal (18)	tenge (75)
Welsh	dyweddud (68)	lleferu (11)	gair (6)	iaith (75)
Cornish	leverel (11)	cows (69)	gêr (6)	tavoseth (75)
Breton	lavaret (11)	comps (46)	gér (6)	iez (75)
Gothic	qipan (67)	rōdjan (40)	waúrd (37)	razda (20)
Old Norse	kveða (67), segja (27)	tala (64)	ord (37)	mál (49)
Swedish	saga (27)	tala (64)	ord (37)	språk (49)
Danish	sige (27)	tala (64)	ord (37)	sprog (49)
Icelandic	saga (27)	tala (64)	ord (37)	mál (49)
Old English	cweðan (67), secgan (27)	sprecan (1)	word (37)	spræc (1)
Mod. "German	say (27), sagen (27)	speak (1), sprechen (1), reden (39)	word (37), wort (37)	language (75), sprache (1)
Dutch	zeggan (27)	sprekan (1)	word (37)	taal (64)
Lithuanian	sakýti (27), tarti (8)	kalbėti (7)	žodis (67)	kalbà (7)
Lettic	sazit (27), teikt (33)	runat (66)	wahrds (37)	walūda (75)
Old Prussian	billit (5), gerdaut (6)	waitiat (51), gerbt (6)	wirds (37)	
Old Bulgarian	rešti, rekā (29)	glagolati (4)	slovo (21)	językū (75)
Russian	skazat' (24)	govorit' (3)	slovo (21)	jazyk (75)
Bulgarian	kazvam (24), dumam (43)	govorja (3), hortuvam (57)	řeči (29, 21)	jezik (75)
Serbo-Croatian	reči (24)	govoriti (3)	rječ (29, 21)	jezik (75)
Slovenian	reči (29)	govoriti (3)	slovo (21)	jezik (75)
Bohemian	pověděti (28), říci (29)	mluviti (2), hovořiti (3)	slovo (21)	jazyk (75)
Slovakian	povedať (28), rieciť (27)	hovoriť (3)	slovo (21)	jazyk (75)
Polish	powiedzieć (28)	mowić (2)	słowo (21)	język (75)
Wendish (L.)	powjedaś (28)	groniś (6)	słowo (21)	język (75)
Polabian	rěct (29)	gornět (6)	sliwi (21)	

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